

DIVINE GLORY INDIA

# Bhagwad Gita Mahatmya

SANSKRIT VERSUS AND ITS ENGLISH  
TRANSLATION

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गीताशास्त्रमिदं पुण्यं यः पठेत्प्रयतः पुमान् ।  
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एकं शास्त्रं देवकीपुत्रगीतमेको देवो देवकीपुत्र एव ।  
एको मन्त्रस्तस्य नामानि यानि कर्माप्येकं तस्य देवस्य सेवा ॥७॥

## **Gitamahatmya or Greatness of Srimad Bhagavad Gita**

(Shankaracharya)

One who, with a regulated mind, recites with devotion this Bhagavad-gita scripture which is the bestower of all virtue, will attain to a holy abode such as Vaikuntha, the residence of Lord Vishnu, which is always free from the mundane qualities based on fear and lamentation. (1)

If one reads Bhagavad-gita very sincerely and with all seriousness, then by the grace of the Lord the reactions of his past misdeeds will not act upon him. (2)

One may cleanse himself daily by taking a bath in water, but if one takes a bath even once in the sacred Ganges water of Bhagavad-gita, for him the dirt of material life is altogether vanquished. (3)

The Gita should always be sung with devotion. This divine song emanated from the holy lotus mouth of the Supreme Lord Himself, Lord Sri Krishna. What more can any other scriptures give ? (4)

By drinking the Ganges waters of the Gita (i.e. by devotionally reciting the Gita), the divine quintessence (nectar) of the Mahabharat emanating from the holy lotus mouth of Lord Vishnu, one will never take rebirth in the material world again (the cycle of birth and death will be terminated). (5)

All the Upanishads are like a cow, and the milker of the cow is Sri Krishna, the son of Nanda. Arjuna is the calf, the beautiful nectar of the Gita is the milk, and the fortunate devotees of fine theistic intellect are the drinkers and enjoyers of that milk. (6)

There need be only one holy scripture - the divine Gita sung by Lord Sri Krishna; only one worshipable Lord - Lord Sri Krishna; only one mantra - His holy names; and only one duty - devotional service unto that Supreme Worshipable Lord, Sri Krishna. (7)

## श्रीश्रीगीतामाहात्म्यम् - महाभारत

(वैशम्पायन उवाच ।)

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।  
या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥१॥

सर्वशास्त्रमयी गीता सर्वदेवमयो हरीः ।  
सर्वतीर्थमयी गंगा सर्ववेदमयो मनुः ॥२॥

गीता गंगा च गायत्री गोविन्देति हृदि स्थिते है ।  
चतुर्गकारसंयुको पुनर्जन्म न विद्यते ॥३॥

(षट्शतानि सविंशानि श्लोकानां प्राह केशवः ।  
अर्जुनः सप्तपञ्चाशत्सप्तषष्टिं तु सञ्जयः ॥  
धृतराष्ट्रः श्लोकमेकं गीताया मानमुच्यते ।

भारतामृत सर्वस्य गीताया मथितस्य च ।  
सारमुद्धृत्य कृष्णेन अर्जुनस्य मुखे हुतम् ॥४॥

## **Gitamahatmya or Greatness of Srimad Bhagavad Gita** (Mahabharata)

(Rishi Baishampayan said -)

This divine song (Gita) which emanated from the holy lotus mouth of the Supreme Lord Sri Krishna Himself, should be regularly sung with devotion. What is the need of studying other scriptures ? [Mahabharata | Bhishma Parva|43|1]

Gita embodies all the Shastras, Shri Hari personifies all the Gods, Ganga assimilates all the sacred places and Gayatri (Manu) compiles all the Vedas. [Mahabharata | Bhishma Parva|43|2]

The one, in whose heart the four G's - Gita, Ganga, Gayatri and Govinda reside, will never take rebirth. [Mahabharat|Bhishma Parva|43|3]

Number of verses said by Sri Krishna is 620, those by Arjuna is 57, those by Sanjaya is 67 and that by Dhritarastra is one (total=745). These being the number of verses in Gita. [Mahabharata | Bhishma Parva|43|4, not included in this Gita Mahatmyam]

Sri Krishna churned the entire Mahabharata and extracted its essence in the form of Gita which was invoked by Arjuna. [Mahabharata | Bhishma Parva|43|5]

## श्रीश्रीगीतामाहात्म्यम् - वाराहपुराण

ॐ नमो भगवते वासुदेवाय

धरोवाच

भगवन्परमेशान भक्तिरव्यभिचारिणी  
प्रारब्धं भुज्यमानस्य कथं भवति हे प्रभो ॥१॥

श्रीविष्णुरुवाच

प्रारब्धं भुज्यमानो हि गीताभ्यासरतः सदा ।  
स मुक्तः स सुखी लोके कर्मणा नोपलिप्यते ॥२॥

महापापादिपापानि गीताध्यानं करोति चेत् ।  
क्वचित्स्पर्शं न कुर्वन्ति नलिनीदलमम्बुवत् ॥३॥

गीतायाः पुस्तकं यत्र पाठः प्रवर्तते ।  
तत्र सर्वाणि तीर्थानि प्रयागादीनि तत्र वै ॥४॥

सर्वे देवाश्च ऋषयो योगिनः पन्नगाश्च ये ।  
गोपालबालकृष्णोऽपि नारदध्रुवपार्षदैः ॥५॥

सहायो जायते शीघ्रं यत्र गीता प्रवर्तते ।  
यत्रगीताविचारश्च पठनं पाठनं श्रुतम् ।  
तत्राहं निश्चितं पृथ्वि निवसामि सदैव हि ॥६॥

गीताश्रयेऽहं तिष्ठामि गीता मे चोत्तमं गृहम् ।  
गीताज्ञानमुपाश्रित्य त्रीँल्लोकान्पालयाम्यहंम् ॥७॥



गीता मे परमा विद्या ब्रह्मरूपा न संशयः ।  
अर्धमात्राक्षरा नित्या स्वनिर्वाच्यपदात्मिका ॥८॥

चिदानन्देन कृष्णेन प्रोक्ता स्वमुखतोऽर्जुनम् ।  
वेदत्रयी परानन्दा तत्त्वार्थज्ञानसंयुता ॥९॥

योऽष्टादशजपो नित्यं नरो निश्चलमानसः ।  
ज्ञानसिद्धिं स लभते ततो याति परं पदम् ॥१०॥

पाठेऽसमर्थः संपूर्णं ततोऽर्धं पाठमाचरेत् ।  
तदा गोदानजं पुण्यं लभते नात्र संशयः ॥११॥

त्रिभागं पठमानस्तु गंगास्नानफलं लभेत् ।  
षडंशं जपमानस्तु सोमयागफलं लभेत् ॥१२॥

एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः ।  
रुद्रलोकमवाप्नोति गणो भूत्वा वसेच्चिरम् ॥१३॥

अध्याये श्लोकपादं वा नित्यं यः पठते नरः ।  
स याति नरतां यावन्मन्वन्तरं वसुन्धरे ॥१४॥

गीताया श्लोकदशकं सप्त पंच चतुष्टयम् ।  
द्वौ त्रीनेकं तदर्थं वा श्लोकानां यः पठेन्नरः ॥१५॥

चन्द्रलोकमवाप्नोति वर्षाणामयुतं ध्रुवम् ।  
गीतापाठसमायुक्तो मृतो मानुषतां व्रजेत् ॥१६॥

गीताभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम् ।  
गीतेत्युच्चारसंयुक्तो म्रियमाणो गतिं लभेत् ॥१७॥

गीतार्थश्रवणासक्तो महापापयुतोऽपि वा ।  
वैकुण्ठं समवाप्नोति विष्णुना सह मोदते ॥१८॥

गीतार्थं ध्यायते नित्यं कृत्वा कर्माणि भूरिशः ।  
जीवन्मुक्तः स विज्ञेयो देहांते परमं पदम् ॥१९॥

गीतामाश्रित्य बहवो भूभुजो जनकादयः ।  
निर्धूतकल्मषा लोके गीता याताः परं पदम् ॥२०॥

गीतायाः पठनं कृत्वा माहात्म्यं नैव यः पठेत् ।  
वृथा पाठो भवेत्तस्य श्रम एव ह्युदाहृतः ॥२१॥

एतन्माहात्म्यसंयुक्तं गीताभ्यासं करोति यः ।

स तत्फलमवाप्नोति दुर्लभां गतिमाप्नुयात् ॥२२॥

सूत उवाच

माहात्म्यमेतद् गीताया मया प्रोक्तं सनातनम् ।  
गीतान्ते च पठेद्यस्तु यदुक्तं तत्फलं लभेत् ॥२३॥

इति श्रीवाराहपुराणे श्रीमद् गीतामाहात्म्यं संपूर्णम् ।

## **Gitamahatmya or Greatness of Srimad Bhagavad Gita**

(Baraha Purana)

The Earth said:

O Bhagavan, the Supreme Lord! How can unflinching devotion arise in him who is immersed in his Prarabdha Karmas (worldly life), O Lord ? (1)

Lord Vishnu said:

Though engaged in the performance of worldly duties, one who is regular in the study of the Gita becomes free. He is the happy man in this world. He is not bound by Karma. (2)

Just as the water stains not the lotus leaf, even so sins do not taint him who is regular in the recitation of the Gita. (3)

All the sacred centres of pilgrimage, like Prayag and other places, dwell in that place where the Gita is kept, and where the Gita is read. (4)

All the gods, sages, Yogins, divine serpents, Gopalas, Gopikas (friends and devotees of Lord Krishna), Narada, Uddhava and others (dwell here). (5)

Help comes quickly where the Gita is recited and, O Earth, I ever dwell where it is read, heard, taught and contemplated upon ! (6)

I take refuge in the Gita, and the Gita is My best abode. I protect the three worlds with the knowledge of the Gita. (7)

The Gita is My highest science, which is doubtless of the form of Brahman, the Eternal, the Ardhamatra (of the Pranava Om), the ineffable splendour of the Self. (8)

It was spoken by the blessed Lord Krishna, the all-knowing, through His own mouth, to Arjuna. It contains the essence of the Vedas — the knowledge of the Reality. It is full of supreme bliss. (9)

COMMENTARY: The Gita contains the cream of the Vedas and Upanishads. Hence it is a universal scripture suited for people of all temperaments and for all ages.

He who recites the eighteen chapters of the Bhagavad Gita daily, with a pure and unshaken mind, attains perfection in knowledge, and reaches the highest state or supreme goal. (10)

If a complete reading is not possible, even if only half is read, he attains the benefit of giving a cow as a gift. There is no doubt about this. (11)

He who recites one-third part of it achieves the merit of a bath in the sacred river Ganges; and who recites one-sixth of it attains the merit of performing a Soma sacrifice (a kind of ritual). (12)

That person who reads one discourse with supreme faith and devotion attains to the world of Rudra and, having become a Gana (an attendant of Lord Shiva), lives there for many years. (13)

If one reads a discourse or even a part of a verse daily he, O Earth, retains a human body till the end of a Manvantara (71 Mahayugas or 308,448,000 years). (14)

He who repeats ten, seven, five, four, three, two verses or even one or half of it, attains the region of the moon and lives there for 10,000 years. Accustomed to the daily study of the Gita, a dying man comes back to life again as a human being. (15-16)

By repeated study of the Gita, he attains liberation. Uttering the word Gita at the time of death, a person attains liberation. (17)

Though full of sins, one who is ever intent on hearing the meaning of the Gita, goes to the kingdom of God and rejoices with Lord Vishnu. (18)

He who meditates on the meaning of the Gita, having performed many virtuous actions, attains the supreme goal after death. Such an individual should be considered a true Jivanmukta. (19)

COMMENTARY: A Jivanmukta is one who has attained liberation while living.

In this world, taking refuge in the Gita, many kings like Janaka and others reached the highest state or goal, purified of all sins. (20)

He who fails to read this “Glory of the Gita” after having read the Gita, loses the benefit thereby, and the effort alone remains. (21)

COMMENTARY: This is to test and confirm the faith of the reader in the Bhagavad Gita, which is not a mere philosophical book but the word of God and should therefore be studied with great faith and devotion. The Gita Mahatmya generates this devotion in one’s heart.

One who studies the Gita, together with this “Glory of the Gita”, attains the fruits mentioned above, and reaches the state which is otherwise very difficult to be attained. (22)

Suta said:

This greatness or “Glory of the Gita”, which is eternal, as narrated by me, should be read at the end of the study of the Gita, and the fruits mentioned therein will be obtained. (23)

Thus ends the “Glory of the Gita” contained in the Varaha Purana. Om Shanti, Shanti, Shanti !

## श्रीश्रीगीतामाहात्म्यम् - वैष्णवीय तन्त्रसार

ॐ नमो भगवते वासुदेवाय

(शौनक) ऋषिउवाच

गीतायाश्चैव माहात्म्यं यथावत्सूत मे वद ।  
पुरा नारायणक्षेत्रे व्यासेन मुनिनोदितम् ॥१॥

सूत उवाच

भद्रं भगवता पृष्टं यद्धि गुप्ततमं परम् ।  
शक्यते केन तद्वक्तुं गीतामाहात्म्यमुत्तमम् ॥२॥

कृष्णो जानाति वै सम्यक्कञ्चित्कुन्तीसुतः फलम् ।  
व्यासो वा व्यासपुत्रो वा याज्ञवल्क्योऽथ मैथिलः ॥३॥

अन्ये श्रवणतः श्रुत्वा लेशं सङ्कीर्तयन्ति च ।  
तस्मात्किञ्चिद्वदाम्यत्र व्यासस्य स्यान्मया श्रुतम् ॥४॥

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।  
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥५॥

सारथ्यमर्जुनस्यादौ कुर्वन्गीतामृतं ददौ ।  
लोकत्रयोपकाराय तस्मै कृष्णात्मने नमः ॥६॥

संसारसागरं घोरं तर्तुमिच्छति यो नरः ।  
गीतानावं समासाद्य पारं याति सुखेन सः ॥७॥

गीताज्ञानं श्रुतं नैव सदैवाभ्यासयोगतः ।  
मोक्षमिच्छति मूढात्मा याति बालकहास्यताम् ॥८॥

ये शृण्वन्ति पठन्त्येव गीताशास्त्रमहर्निशम् ।  
न ते वै मानुषा ज्ञेया देवरूपा न संशयः ॥९॥

गीताज्ञानेन सम्बोधं कृष्णः प्राहार्जुनाय वै ।  
भक्तितत्त्वं परं तत्र सगुणं वाथ निर्गुणम् ॥१०॥

सोपानाष्टादशैरेवं भुक्तिमुक्तिसमुच्छ्रितैः ।  
क्रमशश्चित्तशुद्धिः स्यात्प्रेमभक्त्यादिकर्मसु ॥११॥

साधोर्गीताम्भसि स्नानं संसारमलनाशनम् ।  
श्रद्धाहीनस्य तत्कार्यं हस्तिस्नानं वृथैव तत् ॥१२॥

गीतायाश्च न जानाति पठनं नैव पाठनम् ।  
स एव मानुषे लोके मोघकर्मकरो भवेत् ॥१३॥

तस्माद्गीतां न जानाति नाधमस्तत्परो जनः ।  
धित्तस्य मानुषं देहं विज्ञानं कुलशीलताम् ॥१४॥

गीतार्थं न विजानाति नाधमस्तत्परो जनः ।  
धिक्षरीरं शुभं शीलं विभवन्तद्गृहाश्रमम् ॥१५॥

गीताशास्त्रं न जानाति नाधमस्तत्परो जनः ।  
धिक्षारब्धं प्रतिष्ठाञ्च पूजां दानं महत्तमम् ॥१६॥

गीताशास्त्रे मतिर्नास्ति सर्व्वं तन्निष्फलं जगुः ।  
 धिक्त्वस्य ज्ञानदातारं व्रतं निष्ठां तपो यशः ॥१७॥

गीतार्थपठनं नास्ति नाधमस्तत्परो जनः ।  
 गीतागीतं न यज्ज्ञानं तद्विद्ध्यासुरसम्मत्तम् ।  
 तन्मोघं धर्मरहितं वेदवेदान्तगर्हितम् ॥१८॥

तस्माद्धर्ममयी गीता सर्व्वज्ञानप्रयोजिका ।  
 सर्व्वशास्त्रसारभूता विशुद्धा सा विशिष्यते ॥१९॥

योऽधीते विष्णुपर्व्वहे गीतां श्रीहरिवासरे ।  
 स्वपन्जाग्रत्चलन्तिष्ठन्शत्रुभिर्न स हीयते ॥२०॥

शालग्रामशिलायां वा देवागारे शिवालये ।  
 तीर्थे नद्यां पठेद्गीतां सौभाग्यं लभते ध्रुवम् ॥२१॥

देवकीनन्दनः कृष्णो गीतापाठेन तुष्यति ।  
 यथा न वेदैर्दानेन यज्ञतीर्थव्रतादिभिः ॥२२॥

गीताधीता च येनापि भक्तिभावेन चेतसा ।  
 वेदशास्त्रपुराणानि तेनाधीतानि सर्व्वशः ॥२३॥

योगस्थाने सिद्धपीठे शिलाग्रे सत्सभासु च ।  
 यज्ञे च विष्णुभक्ताग्रे पठन्सिद्धिं परां लभेत् ॥२४॥



गीतापाठञ्च श्रवणं यः करोति दिने दिने ।  
क्रतवो वाजिमेधाद्याः कृतास्तेन सदक्षिणाः ॥२५॥

यः शृणोति च गीतार्थं कीर्तयत्येव यः परम् ।  
श्रावयेच्च परार्थं वै स प्रयाति परं पदम् ॥२६॥

गीतायाः पुस्तकं शुद्धं योऽर्पयत्येव सादरात् ।  
विधिना भक्तिभावेन तस्य भार्य्या प्रिया भवेत् ॥२७॥

यशः सौभाग्यमारोग्यं लभते नात्र संशयः ।  
दयितानां प्रियो भूत्वा परमं सुखमश्नुते ॥२८॥

अभिचारोद्धवं दुःखं वरशापागतञ्च यत् ।  
नोपसर्पति तत्रैव यत्र गीतार्चनं गृहे ॥२९॥

तापत्रयोद्धवा पीडा नैव व्याधिर्भवेत्क्वचित् ।  
न शापो नैव पापञ्च दुर्गतिर्नरकं न च ॥३०॥

विस्फोटकादयो देहे न बाधन्ते कदाचन ।  
लभेत्कृष्णपदे दास्यां भक्तिञ्चाव्यभिचारिणीम् ॥३१॥

जायते सततं सख्यं सर्व्वजीवगणैः सह ।  
प्रारब्धं भुञ्जतो वापि गीताभ्यासरतस्य च ।  
स मुक्तः स सुखी लोके कर्मणा नोपलिप्यते ॥३२॥

महापापातिपापानि गीताध्यायी करोति चेत् ।  
न किञ्चित्स्पृश्यते तस्य नलिनीदलमम्भसा ॥३३॥

अनाचारोद्धवं पापमवाच्यादिकृतञ्च यत् ।  
अभक्ष्यभक्षजं दोषमस्पृश्यस्पर्शजं तथा ॥३४॥

ज्ञानाज्ञानकृतं नित्यमिन्द्रियैर्जनितञ्च यत् ।  
तत्सर्व्वं नाशमायाति गीतापाठेन तत्क्षणात् ॥३५॥

सर्व्वत्र प्रतिभोक्ता च प्रतिगृह्य च सर्व्वशः ।  
गीतापाठं प्रकुर्व्वणो न लिप्येत कदाचन ॥३६॥

रत्नपूर्णा महीं सर्व्वा प्रतिगृह्याविधानतः ।  
गीतापाठेन चैकेन शुद्धस्फटिकवत्सदा ॥३७॥

यस्यान्तःकरणं नित्यं गीतायां रमते सदा ।  
स साग्निकः सदा जापी क्रियावान्स च पण्डितः ॥३८॥

दर्शनीयः स धनवान्स योगी ज्ञानवानपि ।  
स एव याज्ञिको याजी सर्व्ववेदार्थदर्शकः ॥३९॥

गीतायाः पुस्तकं यत्र नित्यपाठश्च वर्त्तते ।  
तत्र सर्व्वाणि तीर्थानि प्रयागादीनि भूतले ॥४०॥

निवसन्ति सदा देहे देहशेषेऽपि सर्व्वदा ।  
सर्व्वे देवाश्च ऋषयो योगिनो देहरक्षकाः ॥४१॥

गोपालो बालकृष्णोऽपि नारदध्रुवपार्षदैः ।  
सहायो जायते शीघ्रं यत्र गीता प्रवर्त्तते ॥४२॥

यत्र गीताविचारश्च पठनं पाठनं तथा ।  
मोदते तत्र श्रीकृष्णो भगवान्नाधया सह ॥४३॥

श्रीभगवानुवाच ।

गीता मे हृदयं पार्थ गीता मे सारमुत्तमम् ।  
गीता मे ज्ञानमत्युग्रं गीता मे ज्ञानमव्ययम् ॥४४॥

गीता मे चोत्तमं स्थानं गीता मे परमं पदम् ।  
गीता मे परमं गुह्यं गीता मे परमो गुरुः ॥४५॥

गीताश्रयेऽहं तिष्ठामि गीता मे परमं गृहम् ।  
गीताज्ञानं समाश्रित्य त्रिलोकीं पालयाम्यहम् ॥४६॥

गीता मे परमा विद्या ब्रह्मरूपा न संशयः ।  
अर्धमात्राहरा नित्यमनिर्व्वर्च्यपदात्मिका ॥४७॥

गीतानामानि वक्ष्यामि गुह्यानि शृणु पाण्डव ।  
कीर्तनात्सर्व्वपापानि विलयं यान्ति तत्क्षणात् ॥४८॥

गङ्गा गीता च सावित्री सीता सत्या पतिव्रता ।  
ब्रह्मावलिर्ब्रह्मविद्या त्रिसन्ध्या मुक्तगेहिनी ॥४९॥

अर्धमात्रा चिदानन्दा भवघ्नी भ्रान्तिनाशिनी ।  
वेदत्रयी परानन्दा तत्त्वार्थज्ञानमञ्जरी ॥५०॥

इत्येतानि जपेन्नित्यं नरो निश्चलमानसः ।  
ज्ञानसिद्धिं लभेन्नित्यं तथान्ते परमं पदम् ॥५१॥

पाठेऽसमर्थः सम्पूर्णं तदर्थं पाठमाचरेत् ।  
तदा गोदानजं पुण्यं लभते नात्र संशयः ॥५२॥

त्रिभागं पठमानस्तु सोमयागफलं लभेत् ।  
षडंशं जपमानस्तु गङ्गास्नानफलं लभेत् ॥५३॥

तथाध्यायद्वयं नित्यं पठमानो निरन्तरम् ।  
इन्द्रलोकमवाप्नोति कल्पमेकं वसेद्ध्रुवम् ॥५४॥

एकमध्यायकं नित्यं पठते भक्तिसंयुतः ।  
रुद्रलोकमवाप्नोति गणो भूत्वा वसेच्चिरम् ॥५५॥

अध्यायार्धञ्च पादं वा नित्यं यः पठते जनः ।  
प्राप्नोति रविलोकं स मन्वन्तरसमाः शतम् ॥५६॥

गीतायाः श्लोकदशकं सप्त पञ्च चतुष्टयम् ।  
त्रिद्व्येकमर्धमथवा श्लोकानां यः पठेन्नरः ।  
चन्द्रलोकमवाप्नोति वर्षाणामयुतं तथा ॥५७॥

गीतार्धमेकपादञ्च श्लोकमध्यायमेव च ।  
स्मरंस्त्यक्त्वा जनो देहं प्रयाति परमं पदम् ॥५८॥

गीतार्थमपि पाठं वा शृणुयादन्तकालतः ।  
महापातकयुक्तोऽपि मुक्तिभागी भवेज्जनः ॥५९॥

गीतापुस्तकसंयुक्तः प्राणांस्त्यक्त्वा प्रयाति यः ।  
स वैकुण्ठमवाप्नोति विष्णुना सह मोदते ॥६०॥

गीताध्यायसमायुक्तो मृतो मानुषतां व्रजेत् ।  
गीताभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम् ॥६१॥

गीतेत्युच्चारसंयुक्तो म्रियमाणो गतिं लभेत् ॥६२॥

यद्यत्कर्म च सर्वत्र गीतापाठप्रकीर्तिमत् ।  
तत्तत्कर्म च निर्दोषं भूत्वा पूर्णत्वमाप्नुयात् ॥६३॥

पितृनुद्दिश्य यः श्राद्धे गीतापाठं करोति हि ।  
सन्तुष्टाः पितरस्तस्य निरयाद्यान्ति स्वर्गतिम् ॥६४॥

गीतापाठेन सन्तुष्टाः पितरः श्राद्धतर्पिताः ।  
पितृलोकं प्रयान्त्येव पुत्राशीर्वादतत्पराः ॥६५॥

गीतापुस्तकदानञ्च धेनुपुच्छसमन्वितम् ।  
कृत्वा च तद्धिने सम्यक्कृतार्थो जायते जनः ॥६६॥

पुस्तकं हेमसंयुक्तं गीतायाः प्रकरोति यः ।  
दत्त्वा विप्राय विदुषे जायते न पुनर्भवम् ॥६७॥

शतपुस्तकदानञ्च गीतायाः प्रकरोति यः ।  
स याति ब्रह्मसदनं पुनरावृत्तिदुर्लभम् ॥६८॥

गीतादानप्रभावेन सप्तकल्पमिताः समाः ।  
विष्णुलोकमवाप्यन्ते विष्णुना सह मोदते ॥६९॥

सम्यक्श्रुत्वा च गीतार्थं पुस्तकं यः प्रदापयेत् ।  
तस्मै प्रीतः श्रीभगवान्ददाति मानसेप्सितम् ॥७०॥

देहंग मानुषमाश्रित्य चातुर्वर्ण्येषु भारत ।  
 न शृणोति न पठति गीताममृतरूपिणीम् ।  
 हस्तात्त्यक्त्वामृतं प्राप्तं स नरो विषमश्नुते ॥७१॥

जनः संसारदुःखात्तर्तो गीताज्ञानं समालभेत् ।  
 पीत्वा गीतामृतं लोके लब्ध्वा भक्तिं सुखी भवेत् ॥७२॥

गीतामाश्रित्य बहवो भूभुजो जनकादयः ।  
 निर्धूतकल्मषा लोके गतास्ते परमं पदम् ॥७३॥

गीतासु न विशेषोऽस्ति जनेषूच्चावचेषु च ।  
 ज्ञानेष्वेव समग्रेषु समा ब्रह्मस्वरूपिणी ॥७४॥

योऽभिमानेन गर्वेण गीतानिन्दां करोति च ।  
 स याति नरकं घोरं यावदाहूतसम्प्लवम् ॥७५॥

अहंकारेण मूढात्मा गीतार्थं नैव मन्यते ।  
 कुम्भीपाकेषु पच्येत यावत्कल्पक्षयो भवेत् ॥७६॥

गीतार्थं वाच्यमानं यो न शृणोति समासतः ।  
 स शूकरभवां योनिमनेकामधिगच्छति ॥७७॥

चौर्यं कृत्वा च गीतायां पुस्तकं यः समानयेत् ।  
 न तस्य सफलं किञ्चित्पठनञ्च वृथा भवेत् ॥७८॥

यः श्रुत्वा नैव गीताञ्च मोदते परमार्थतः ।  
 नैव तस्य फलं लोके प्रमत्तस्य यथा श्रमः ॥७९॥

गीतां श्रुत्वा हिरण्यञ्च भोज्यं पट्टाम्बरं तथा ।  
निवेदयेत्प्रदानार्थं प्रीतये परमात्मनः ॥८०॥

वाचकं पूजयेद्भक्त्या द्रव्यवस्त्राद्युपस्करैः ।  
अनेकैर्बहुधा प्रीत्या तुष्यतां भगवान्हरिः ॥८१॥

सूत उवाच

माहात्म्यमेतद्गीतायाः कृष्णप्रोक्तं पुरातनम् ।  
गीतान्ते पठते यस्तु यथोक्तफलभागभवेत् ॥८२॥

गीतायाः पठनं कृत्वा माहात्म्यं नैव यः पठेत् ।  
वृथा पाठफलं तस्य श्रम एव उदाहृतः ॥८३॥

एतन्माहात्म्यसंयुक्तं गीतापाठं करोति यः ।  
श्रद्धया यः शृणोत्येव परमां गतिमाप्नुयात् ॥८४॥

श्रुत्वा गीतामर्थयुक्तां माहात्म्यं यः शृणोति च ।  
तस्य पुण्यफलं लोके भवेत्सर्वसुखावहम् ॥८५॥

इति श्रीवैष्णवीयतन्त्रसारे श्रीमद्भगवद्गीतामाहात्म्यं सम्पूर्णम् ।

श्री कृष्णार्पणमस्तु ।

## **Gitamahatmya or Greatness of Srimad Bhagavad Gita**

(Vaishnaviya-tantra-sara)

The sage said:

O Suta, please tell us of the glories of Srimad Bhagavad-gita, as expressed long ago at Narayan Ksetra by the great sage Srila Vyasdev. (1)

Suta Goswami said:

O venerable one, your request is most auspicious. Indeed, who can describe the transcendental glories of Sri Gita, the most hidden of all treasures ? (2)

Certainly Lord Sri Krishna is in full knowledge of those glories; and so Arjuna, the son of Kunti, knows of them; and Vyasdev, Sukadev, Yajnavalkya, and the saintly King Janaka, too. (3)

Others too, who have heard but a little of the glories of Sri Gita, are engaged in singing them. And so I shall now speak of the glories of Sri Gita as I heard them from Vyasdev: (4)

All the Upanishads are personified as the cow, Sri Krishna is milker of the cow, Arjuna is the calf, the nectar of the Gita is the milk, and the fortunate devotees are the enjoyers of the milk. (5)

I first offer my obeisances unto Lord Sri Krishna who accepted the position of the chariot driver of Arjuna, just to distribute this nectar of the Gita for the benefit of the three worlds. (6)

A person desiring to cross over the treacherous ocean of material suffering can do so very easily by taking refuge in the boat of the Bhagavad-gita. (7)

A foolish person who desires liberation by constant yoga practice without hearing the wisdom of the Gita, is to be considered childish. (8)

Persons who day and night hear and sing the Gita are never to be taken as mere human beings. Without doubt, they are as gods in this world. (9)

To enlighten Arjuna with the wisdom of the Gita, Lord Krishnachandra has revealed the supremacy of devotion, either in this world or in the transcendental plane. (10)



Thus, the wisdom of the Gita is a ladder of eighteen chapters, ascending which one rises above sense enjoyment and liberation (bhukti-mukti), and gradually attains purification of the heart and the qualification of loving devotional service to the Supreme Lord. (11)

Bathing in the pure waters of the Gita, the devotees are liberated from the contamination of the mundane world. However, persons lacking faith in the Lord may attempt this, but in vain, like an elephant's bathing. (The elephant immediately rolls in the dust after bathing). (12)

A person who knows nothing of learning and teaching the Gita fails in the duty of the human being. (13)

Therefore, there is none more fallen than he who is ignorant of the teachings of the Gita. Shame on his human birth, his learning, his dignity, and his entire family. (14)

There is none more fallen than he who is ignorant of the meaning of the Gita. Shame on his bodily beauty, his character, his wealth, and his home. (15)

There is none more fallen than he who is ignorant of the scripture Bhagavad-gita. Shame on his undertakings, his reputation, his worship, his charity, and his honour. (16)

A person who does not care for the Gita scripture is to be known as a failure in all respects. Shame on his teacher, his vows, his faith, his austerity, and his renown. (17)

There is none more fallen than he who does not study the purport of the Gita; and that knowledge which is not glorified in the Gita should be known as demoniac, futile, unvirtuous, and rejected by the Vedas and the Upanishads. (18)

Therefore, the holy Gita is universally respected as the compilation of the essence of all scriptures and the source of all wisdom. (19)

One who studies the Gita on the holy festival days of the advent of the Supreme Lord, and on the holy fasting days, especially Ekadasi - such a person, whether awake or asleep, moving or still, is never defeated by enemies. (20)

One who sings the Gita before the Salagram-sila Deity, or in a Temple of the Supreme Lord, or in a Temple of Lord Siva, at a holy place of pilgrimage, or on the bank of a holy river - certainly such a person attains to all good fortune. (21)

Neither the singing of the Vedas, nor the performance of charity, sacrifice, pilgrimage, or vows, can bring such satisfaction to Krishna, the son of Devaki, as does the singing of the Gita. (22)

The study of the Vedas and Puranas, verily the study of all the scriptures, is fulfilled in all respects by one who studies the Gita with devotion. (23)

The highest perfection of life is attained by one who sings the Gita at a place of yoga meditation, at a place of worship, before the Salagram-sila, in the association of saintly persons, during a sacrifice, and before a devotee of Vishnu. (24)

One who daily hears and sings the Gita is to be considered as having accomplished the performance of all sacrifices such as the Asvamedha and others, including the receiving of the sacrificial gifts. (25)

One who attentively hears and sings the glories of the purport of the Gita, or reiterates it to others, attains to the supreme destination. (26)

One who, with respect and devotion, and according to scriptural directives makes a gift of this holy book, the Gita - such a person's wife will be devoted. (27)

And without a doubt, he shall enjoy fame, fortune, and good health. He shall enjoy the affection of those dear to him, and he shall know the highest happiness. (28)

The sorrow caused by a terrible curse or black rites can never enter the home where the Gita is worshipped. (29)

In that house there is never suffering of the threefold miseries, nor fear of any illness, curse, sin, misfortune, or hellish existence. (30)

In that house, no one is ever afflicted with infectious diseases, and the residents attain undeviating devotion in service to the lotus feet of Lord Sri Krishna. (31)

A person devoted to singing the Gita acquires a friendly disposition to all living beings, despite the desirable or undesirable reactions of his previous actions. (32)

He is liberated, and he is happy. He is never implicated by his actions. Even if perchance that person who studies the Gita commits terrible sin, he is as unaffected as the lotus leaf that remains untouched by even a drop of water. (33)

Whether the inauspiciousness of wrong action or malevolent speech, of eating unacceptable food or touching the untouchable, or sin knowingly or unknowingly contracted through the senses in the course of daily activities - all evils are immediately dispelled by singing the Gita with devotion. (34-35)

One sincerely devoted to singing the Gita is never implicated despite accepting food in all places or gifts in all kinds of circumstances. (36)

One who takes unlawful possession of the entire earth full of jewels—he, too, will be innocent; by singing the Gita but once, his heart will be as clear as crystal. (37)

A person whose heart is ever joyfully absorbed in the Gita is to be considered fully accomplished in sacrifices, always in prayer, perfect in his actions, and truly learned. (38)

All are benefitted simply by seeing him. He is glorious, he is a yogi, and he is wise. He is a knower of sacrifice, he is engaged in sacrifice, and he is a knower of the purport of all the Vedas. (39)

All the holy places in this world, such as Prayag and others, are present wherever the holy book of the Gita is present and sung constantly. (40)

For one who constantly studies the Gita, the demigods, sages, and yogis all preside as guardians in the body, even at the time of death. (41)

Wherever the Gita is sung, the gracious cowherd boy Sri Krishna swiftly appears as a friend, accompanied by His associates Narad, Dhruva, and others. (42)

Wherever the Gita scripture is discussed, studied, and taught, the Supreme Lord Sri Krishna comes with great joy, accompanied by Srimati Radharani. (43)

The Supreme Lord said: O Partha, the Gita is My heart, the Gita is My supreme essence, and the Gita is the most powerful, imperishable knowledge of Me. (44)

The Gita is My supreme place, the Gita is My supreme plane, the Gita is My most hidden treasure, the Gita is My supreme teacher. (45)

I am present within the Gita, and the Gita is My supreme abode. I maintain the three worlds by the eternal wisdom of the Gita. (46)

The Gita is My transcendental wisdom, My own self, conveyed by every letter and comprised of eternally ineffable verses. (47)

O Pandava, I shall tell you the holy names of the Gita. By singing these names, one is immediately absolved of all sins. Hear now those confidential names from Me: (48)

Ganga, Gita, Savitri, Sita, Satya, Pativrata, Brahmavali, Brahmavidya, Trisandhya, Mukta-gehini, Ardhamatra, Chidananda, Bhavaghni, Bhranti-nasini, Vedatrayi, Parananda, and Tattvartha-jnana-manjari. (49-50)

One who, with unflickering mind, regularly chants these confidential holy names, achieves perfection in divine knowledge, and finally reaches the supreme destination. (51)

If one is unable to sing the entire Gita, half of it should be sung. Then, without doubt, the piety gained by making a gift of cows will be attained. (52)

One will achieve the fruit of the soma sacrifice by singing one third of the Gita, and the result of bathing in the Ganges is achieved by chanting a sixth of it. (53)

One who unfailingly sings two of its chapters everyday will surely attain residence in the abode of Lord Indra for one millennium. (54)

One who sings with devotion one chapter daily will be recognised as an associate of Lord Siva, and he will attain residence in the abode of Lord Siva for immeasurable time. (55)

A person who daily sings one half or only one quarter of a chapter will achieve residence in the abode of the sun for the time of one hundred Manus. (56)

A person who faithfully sings ten, seven, five, four, three, two verses, one, or only half a verse of the Gita, will attain residence on the moon for ten thousand years. (57)

One who, at the time of leaving the body, remembers half the Gita, a quarter of the Gita, one chapter or only one verse of the Gita - he reaches the supreme destination. (58)

By singing or hearing the purport of the Gita at the time of death even a greatly sinful person qualifies for liberation. (59)

One who is touching the holy book of the Gita at the time of leaving the body will attain to Vaikuntha and joyfully reside in the association of the Supreme Lord Vishnu. (60)

One whose concentration is intent on just one chapter of the Gita will attain a human birth after death. Then, again studying the Gita, he achieves the ultimate liberation. (61)

One who utters the word 'Gita' at the time of death attains his life's fulfillment. (62)

All actions performed along with the singing of the Gita become purified and successful. (63)

A person who sings the Gita during the performance of obsequial ceremonies satisfies his forefathers, who, being liberated from a hellish existence, ascend to heaven. (64)

Satisfied by the offerings accompanied by the singing of the Gita, the ancestors offer their descendant their blessings and ascend to the heavenly plane known as Pitrloka. (65)

A person who makes a gift of a book of the Gita with a yak-tail whisk achieves success in all his endeavours that day. (66)

One who makes a gift of a book of the Gita along with a presentation of gold to a learned brahman, never takes birth in the material world again. (67)

One who makes a gift of one hundred copies of the Gita attains to the plane of the Absolute wherefrom rebirth practically never occurs. (68)

By the potency of making a gift of the Gita, one attains residence in the abode of Lord Vishnu for seven millenniums and joyfully associates with the Supreme Lord Vishnu. (69)

One who attentively hears the purport of the Gita and makes a gift of that book to a brahman - he brings satisfaction to the Supreme Lord, who blesses him with the fulfillment of all his aspirations. (70)

A person who neither sings nor hears the nectarean Gita is like one who has nectar in his hand yet leaves it aside to drink poison. (71)

When persons suffering in this world of death discover the wisdom of the Gita and drink the nectar of the Gita, they take refuge in devotion to the Supreme Lord and become truly happy. (72)

Many saintly kings such as King Janaka and others took shelter in the wisdom of the Gita, and becoming purified of all sins, achieved the supreme destination. (73)

Neither high nor low birth qualifies or disqualifies a faithful person in the singing of the Gita, since of all kinds of knowledge, the Gita is the embodiment of Brahma and equal to all. (74)

A person who out of egoism and pride blasphemes the Gita will have to reside in terrible hell up to the time of the universal annihilation. (75)

That foolish person who, deluded by egoism, disregards the purport of the Gita must remain boiling in oil in the hell known as Kumbhipaka until the annihilation at the end of the millennium. (76)

One who makes much of speaking about the purport of the Gita yet never properly hears about it, repeatedly takes birth as a hog. (77)

A person who obtains the book of Gita by theft is unsuccessful in all his endeavours, and even his attempt to sing the Gita will be in vain. (78)

One who, hearing the Gita, does not experience spiritual joy - his life is fruitless, like the labour of one deluded. (79)

To please the Supreme Lord, after hearing the Gita one should offer gold, food, and silken cloth to a Vaisnava brahman. (80)

To satisfy the Supreme Lord Hari, one must worship the speaker of the Gita with devotion, offering him cloth and many worshipful presentations. (81)

Suta Goswami said:

These eternal glories of the Gita are sung by the Supreme Lord, Sri Krishna Himself. One who sings the glories of the Gita on completion of singing the Gita can partake of the fruits of the Gita as mentioned herein. (82)

The attempt to sing the Gita is but fruitless labour for a person who neglects to conclude with singing the glories of the Gita. (83)

One who with heart's faith hears or sings the Gita, complete with the glories of the Gita, reaches the supreme destination. (84)

One who with faith hears this meaningful Gita - song divine, and hears in conclusion the glories of the Gita, shall reap the fruits of virtue in this world, and his life will be filled with joy. (85)

Thus is completed The Glories of Sri Gita from the Sri-Vaisnaviya-tantra-sara. Thus is completed Srimad Bhagavad-gita, The Hidden Treasure of the Sweet Absolute.

May Sri Krishna mercifully accept this offering.

## श्रीश्रीगीतामाहात्म्यम् - ष्कन्दपुराण

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।  
या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥१॥

सर्वशास्त्रमयी गीता सर्वदेवमयी यतः ।  
सर्वधर्ममयी यस्मात्तस्मादेतां समभ्यसे ॥२॥

शालग्रामशिलाग्रे तु गीताध्यायं पठेत्तु यः ।  
मन्वन्तरसहस्राणि बसते ब्रह्मणः पुरे ॥३॥

हत्वा हत्वा जग ९ सर्वं मुषित्वा सचराचरम् ।  
पापैर्न लिप्यते चैव गीताध्यायी कथञ्चन ।  
तेनेष्टं क्रतुभिः सर्वैर्दत्तं तेन गवायुतम् ॥४॥

गीतामभ्यस्यता नित्यं तेनाप्तं पदमव्ययम् ॥५॥

गीताध्यायं पठेद् यस्तु श्लोकं श्लोकार्धमेव वा ।  
भवपापविनिर्मुक्तो याति विष्णोः परं पदम् ॥६॥

यो नित्यं विश्वरूपाख्यमध्यायं पठति द्विजः ।  
विभूतिं देवदेवस्य तस्य पुण्यं वदाम्यहम् ॥७॥

वेदैरधीतैर्य ९ पुण्यं सेतिहासैः पुरातनैः ।  
श्लोकेनैकेन त ९ पुण्यं लभते नात्र संशयः ॥८॥



आब्रह्मस्तम्भपर्यन्तं जगत्तृप्तिं करोति सः ।  
विश्वरूपं सदाध्यायं विभूतिपञ्च पठेत्तु यः ॥९॥

अहन्यहनि यो मर्त्यो गीताध्यायं पठेत्तु वै ।  
द्वात्रिंशदपराधांस्तु क्षमते तस्य केशवः ॥१०॥

लिखित्वा वैष्णवानाञ्च गीताशास्त्रं प्रयच्छति ।  
दिने दिने च यजते हरिं चात्र न संशयः ॥११॥

चतुर्णामेव वेदानां सारमुद्धृत्य विष्णुना ।  
त्रैलोक्यस्योपकारायः गीताशास्त्रं प्रकाशितम् ॥१२॥

भारतामृतसर्वस्वं विष्णोर्वक्त्राद्विनिःसृतम् ।  
गीता-गङ्गोदकं पीत्वा पुनर्जन्म न विद्यते ॥१३॥

धर्मं चार्थञ्च कामञ्च मोक्षञ्चापीच्छता सदा ।  
श्रोतव्या पठनीया च गीता कृष्णमुखोद्गता ॥१४॥

यो नरः पठते नित्यं गीताशास्त्रं दिने दिने ।  
विमुक्तः सर्वपापेभ्यो याति विष्णोः परं पदम् ॥१५॥

## **Gitamahatmya or Greatness of Srimad Bhagavad Gita** (Skandapurana)

This divine song (Gita) which emanated from the holy lotus mouth of the Supreme Lord Sri Krishna Himself, should be regularly sung with devotion. What is the need of studying other scriptures ? (1)

Since Gita embodies all the shastras, gods and dharmas hence studying Gita is indispensable. (2)

One who studies Gita before the Salagram-sila Deity, shall stay in Brahmaloaka for thousands of Manvantaras. (3)

A person repeatedly indulging in destroying the world or in stealing, will not be involved in any type of sin if he studies Gita. Moreover he attains all knowledge and obtains the virtue of donating ten thousand cows. (4)

One who daily studies Gita obtains the intrepid foot (of Vishnu). (5)

One who studies one chapter, one verse or even half verse of Gita, he/she shall be liberated from worldly sins and goes to Vishnu Dham. (6)

I am now telling the virtues of that Brahman who regularly studies Sri Krishna's Vishwaroop Yoga & Vibhuti Yoga chapters of Srimad Bhagavad Gita. (7)

Virtue gained by studying all the Vedas, history, Puranas is equalled by studying single verse (of Gita). (8)

The world is pleased by the person who daily studies Vishwarupa & Vibhuti Yoga chapters (of Gita) until the Brahma-stambha (pillar?). (9)

Keshav daily forgives 32 types of sins committed by a Gita scholar. (10)

One who writes Gita and gifts it to a Vaishnav, obtains the virtue of daily worshipping of Sri Hari. (11)

Vishnu extracted the essence of all the four Vedas in the form of Gita for the benefit of the three worlds. (12)

By drinking the Ganges waters of the Gita (i.e. by devotionally reciting the Gita), the divine quintessence (nectar) of the Mahabharata emanating from the holy lotus mouth of Lord Vishnu, one will never take rebirth in the material world again (the cycle of birth and death will be terminated). (13)

Person seeking four types of rewards (dharma, artha, moksha, kama) should daily listen to and study Gita which emanated from the mouth of Lord Krishna. (14)

One who regularly studies Gita, is absolved of all forms of sins and goes to the ultimate destination of Sri Vishnu. (15)



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